السَبَبِيَّة

As-Sababiyah (Causality)

The principle to accomplish the actions and realise the objectives and its role in the life of the Muslim

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First Edition 1996/1417 AH

(Translated from the Arabic Language)

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The Concept of As-Sababiyah (Causality) Linguistically and Practically

It was stated in the 'Sihaah' dictionary that the wording 'As-Sabab' means everything or anything through which something other than it is arrived at. The Arabs used this meaning in the language: Az-Zuhair said: "Whoever dreads the Asbaab (causes) of the death they would overtake him. And even if he attained the Asbaab of the heaven by a stairway." Similarly, it has also been mentioned in al-Qur'aan Al-Kareem with this meaning. Allah Ta'Aalaah said in Soorah Saad: **اَمْ لَهُمْ مُّلْكُ السَّمَاوَاتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوْا فِى الْاَسْبَابِ** ***"Or is theirs the dominion of the heavens and the earth and what is between them? Then let them ascend through [any] ways (asbaab) of access."*** *(Saad 10).* Az-Zamakhshariy said in his Tafseer: "So ascend in the places of ascent and paths through which the throne is reached or arrived at". And Allah Ta'Aalaa said in Soorah Al-Mu'minoon: **قَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِيْ صَرْحًا لَّعَلِّيْٓ اَبْلُغُ الْاَسْبَابَ ۙ(٣٦)اَسْبَابَ السَّمٰوٰتِ فَاَطَّلِعَ اِلٰٓى اِلٰهِ مُوْسٰى** ***"And Pharaoh said, "O Haman, construct for me a tower that I might reach the ways. The ways (asbaab) into the heavens - so that I may look at the deity of Moses; but indeed, I think he is a liar." And thus was made attractive to Pharaoh the evil of his deed, and he was averted from the [right] way. And the plan of Pharaoh was not except in ruin."*** *(Al-Mu'minoon 36-37).* Az-Zamakhshariy also said in respect to this Aayah: "The Asbaab of the heavens means its paths and doorways and what leads to it". Therefore, everything that leads you to a thing is its Sabab.

This meaning has also been mentioned in the Istilaah (terminological convention) of the scholars of Usool as they defined the Sabab as being: **A Wasf Zhaahir Mundabit (an Apparent Precise Description) that the divine evidence has indicated to be an indicator for the presence of the Hukm, not for the legislation of the Hukm**. Just as they said that: **The Sabab is that which its existence dictates the existence (of the Hukm) and its absence dictates the absence (of the Hukm**). This is like the Shar'iyah 'Uqood (contracts) being a Sabab (cause) for the permissibility to benefit from or transfer the owned properties, or the attainment of Nisaab being a Sabab (cause) for the obligation of Zakaah. Consequently, the meaning of the Sabab is

everything or anything through which other than it is arrived at. It was with this meaning that it has been utilised by the Arabs in their language, Al-Qur'aan, the 'Ulamaa and Fuqahaa. As such, the rope, the road, the end of the Ajal (lifespan) and the preparation of force or capability are all Asbaab (causes). This is because it is possible through all of them to arrive at something else. So when we use the wording Sabab, when we say for example the 'Asbaab of Al-Irth (causes of inheritance),' or the 'Asbaab An-Nuzool (causes of revelation), then it means all that is arrived at of something else through them. We absolutely do not mean anything other than that. Therefore, the means to reach to or arrive at another is the Sabab (cause) and the other, which is arrived at, is called the Musabbab (effect).

As for As-Sababiyah (causality) then it is the connecting of the Asbaab (causes) with their Musabbabaat (effects). It represents the practical principle through which the accomplishment of the actions and realisation of the objectives is achieved or completed. This is irrespective of whether the actions are simple or complicated and whether the objectives are near or far. So when the farmer plants the seeds in the farming season and places the fertilizer in the soil and loosens it, when the army commander waits upon the news of the enemies from his intelligence departments and when he increases the army's numbers and its preparedness or capability, when the sick person takes the appropriate treatment and abides by the instructions of the doctor, when the trader opens his shop and advertises his goods in the newspapers and other places, when the traveller rides a suitable means of transport, the student when he studies, understands and gains awareness of the chosen topic of study, the Shaab of the Hizb when he meets with the people of Nusrah , the cultured (educated) and politicians and works to win them over, when he distributes leaflets and descends upon his area or when he pursues the political events in the world and understands them and analyses them, in order to look after and foster the affairs of the Ummah or in an attempt to do so; all of that is in line with paying consideration to (or taking into account) the Asbaab (causes) i.e. connecting the Asbaab to their

Musabbabaat (causes to their effects).

As for when we work for the return of Islam by way of Jumu'ah Khutbahs alone, or when we work to remove the unjust and oppressive rulers by charity associations, or when we work to generate revival through copying and imitating the West and embracing its thoughts and ideology, or when we wish and hope for the return of Islam without the establishment of a political party structuring, then all of that falls under the category of what is called Al-Ittikaaliyah (reliance upon the Unseen) or At-Tawaakuliyah (lack of self- reliance), which is the opposite of As-Sababiyah i.e. it means not connecting the Asbaab (causes) to their Musabbabaat (effects).

Consequently, As-Sababiyah is the connecting of the material Asbaab (causes) to their material Musabbabaat (effects) for the sake of realising a specific purpose or specific objective through a knowledge of all of the Asbaab (causes) that lead to the realisation or accomplishment and then connecting them all to it correctly. Only once that has happened can it be said that we have taken account of the Asbaab i.e. we have made use of the principle of As-Sababiyah (causality) which represents the principle for accomplishing the actions and realising the objectives. The action or objective is then accomplished decisively within our material measures i.e. in the case where the Ghaib (unseen) does not intervene, by way of the sphere of the Qadaa. As for At-Tawaakuliyah then this refers to the absence of connecting the causes with their effects or sufficing the connection of a part from them and having Al-Ittikaal (reliance) upon the unknown Ghaib (unseen) for the purpose of sake of connecting the rest of the causes (Asbaab) or for the connection to be correct. The Tawaakuliyah therefore manifests in two matters: The first in not taking into account all of the Asbaab (causes) leading to the objective and secondly, a weakness or neglect in relation to the correctness of the connection as a result of its absence and reliance upon the unseen.

As-Sababiyah is Amongst the Fundamental Concepts of Muslims

This then is the concept of As-Sababiyah (causality) and it from the fundamental concepts of the Muslims and which must remain clear to them. That is because their message in life is a message of action and because they live in the life for the sake of a specific objective. As-Sababiyah is from the Islamic concepts that connects to the Muslim's daily conduct, in the case where achieving an action does not occur without observing this Qaa'idah (principle), the Qaa'idah of As-Sababiyah. When the early Muslims from the era of the Sahaabah (ra), the Taabi'een, the Taabi'ee At-Taabi'een and those who followed from the generation of Nahdah (revival) comprehended the concept of As-Sababiyah, when they comprehended completely and understood in a sound and crystallised manner, practising their understanding in their behaviours and conducts, they accomplished actions that resembled miracles, if we were to compare them to our current time. That is because they carried Islam, spread its Da'wah and opened up lands across the globe in the shortest time that history has known for any nation. That was at a time when the means of communication and transportation were the camel in the best of circumstances.

Then when the obscurities overcame the Islamic concepts and their meanings were lost within the minds of the current day Muslims during the age of decline, the concept of As-Sababiyah lost its clarity and became confused with the concept of At-Tawakkul, the concept of Al-Qadar and al-'Ilm ul-'Azaliy (eternal knowledge). So they surrendered to the Al-Qadariyah Al-Ghaibiyah (Unseen Determination) and sat back from realising and accomplishing their message within life. Indeed, they neglected removing the control and dominance of disbelief, even though they could sense its presence and the danger it posed to their lives, properties, sanctities and honours on a daily basis and at every moment of their lives.

The Islamic Ummah also fell behind militarily, scientifically, intellectually, economically and politically and became the object of plunder and looting by the Kufr states, where they divide the Ummah's

natural resources and treasures amongst them, whilst they exploit the lives of Muslims to preserve those natural resources and treasures. This all led to the point that the Ummah has currently reached in terms of abandoning Islam, as well as neglect and indifference in respect to Islam being distanced from life by the current rulers. That is in addition to imitation to the West and even passion towards its thoughts and copying of the manifestations of its life and its superficialities. The Ummah therefore continued to decline from bad to worse.

We observe the correct understanding in those possessing the elevated values from amongst the people and those who live a principled, ideological life for the sake of a defined objective, like the carriers of the Da'wah. They are those who are not content with or accept that which the ordinary people accept and are content with. That is because they refuse to live upon the side lines of life, reacting and interacting with the reality. Instead, they continuously strive and persevere without stopping in order to be effective and influential within it. The work to arrive at and reach their objectives and realise the aim for which every action they undertake is for. So when they engage in the work, they are not heedless of the goal and the objective. Instead, both the objective remains and goal remains before their eyes, when they undertake the work (or action). They are not satisfied, their minds do not calm and their bodies do not rest without reaching the sought after goal and objective. For that reason, they do not undertake actions in an improvised and haphazard manner. Instead they do so after planning and study i.e. after knowing the Asbaab (causes) and their Musabbabaat (effects), connecting them in a sound manner, in order to achieve the results that are being sought after in every action that they undertake, however large or small.

The Necessity of the Existence of the Human Being in order for the Actions to be Accomplished

The human is distinguished from all other creatures that our senses fall upon. His actions are regulated by his ‘Aql (mind) and occurs after prior thought, the source of which is the mind. It is true that the human acts pointlessly sometimes, where he behaves mindlessly, without thinking or thought. However this is seldom in respect to the behaviour of the rational, mature human. Such behaviour does not have an impact upon his life within its general framing. The human satisfies his organic needs and instincts, having been driven by these needs albeit, after the utilisation of his ‘Aql (mind) and after Tafkeer (consideration). As for the animal, it satisfies its organic needs and instincts from the drives associated with these needs and instincts, without any Tafkeer (consideration). For that reason, we regard the animal to be declined and much lower than the level of the human being. The actions of the human therefore take place after the mind has been connected to the drives or urges. As for the animal, then it proceeds in accordance to the drives or urges alone without the ‘Aql and without Tafkeer.

Humans vary in respect to their level of elevation in accordance to the disparity in the type of thought that organises the conduct related to the satisfaction of their needs. So, when undertaking the action, if the human intended to accomplish a specific goal or purpose through his undertaking of this action, meaning that the person strove or made effort to realise the fruits of his action, then we would say that the action was productive and fruitful. That is because undertaking the action without striving to attain its fruits is pointlessness. It is contrary to the fundamental stance of the life of the human. On some occasions the attainment of the fruits of the action is an evidence of the correctness of the action that led to that.

The human without any directed action is no different from the inanimate object, whilst the human without striving to achieve the fruit of his action is no different from an animal. One human differs

from another human in accordance to the difference in the actions or the accomplishments that he strives for, just as the scale and size of the accomplished actions of humans vary from one human to another. That is because each human in his Fitrah (nature) differs from another. So there are those whose minds are dull, average, intelligent, sharply intelligent and of genius. Therefore, the people vary in respect to their capability to make connections in causality and differ in respect to their ambitions and drives, just as they differ in regards to the strength of their needs and the force of their drives and impetuses.

Similarly, we find that actions differ from each other according to the nature of the fruit sought from undertaking of them. Some of the actions are of the utmost simplicity, such as arriving at a daily meal, whilst others are extremely complicated, like landing upon the moon's surface for instance, and some are even more difficult than that, such as changing societies from one condition to another.

Consequently, each human differs from another and likewise each action differs from another. In order for the fruit of the action to be achieved, it is essential for the human both to exist and to accomplish the material action that leads to bearing the fruit of the action. That is because without the human, the actions are not accomplished, whilst without the action, the fruit is not attained.

The Human Aspect in Relation to the Attainment of the Fruit of the Action

As for the human aspect in respect to attaining the fruit of the action, then it is restricted to the ‘Aql (mind/intellect) and the Iraadah (will). The function of the ‘Aql is the affirmation built upon the thought in accordance to specific principles (Qawaa’id) whilst the Iraadah (will) is the resolution or determination to accomplish the action however difficult it may be, exhausting and persevering upon that and continuing in it.

A – The ‘Aqliyah matters for the accomplishment of the fruit of the action or work:

The intellectual matters that must be fulfilled to realise or accomplish the fruit of the action are:

i. Defining the Hadaf (objective):

Defining the objective or the fruit of the action that is hoped for in a clear and precise manner. That is in the case where the objectives differ in the nature of the simplicity or complexity, so building a house is more simple than building a society for example. Whether simple or complicated, it is essential to define the objectives before the person starts or sets off to undertake any action. That is because the absence of defining the objective with complete clarity or with obscurity within it, however small that may be, generates bewilderment and hesitation within the person, just as it causes the diminishing of the determination, the weakness of the motivation and drive in addition to despair and hopelessness. It then leads to complete failure and the non-accomplishment of the objective.

As for when the objective is defined in a crystallised manner with absolute clarity and no ambiguity within it, then this generates within the person the firm will, resolve and perseverance just as it whets and sharpens the determination and concerns, strengthens the motivation and generates confidence, enthusiasm, optimism and hope. This in turn will lead to the complete success and

accomplishment of the objective.

In this way, the difference is clear, between the one who proceeds with an undefined and obscure or vague objective and the one who proceeds with a clear crystallised defined objective. The difference between them is like the one who proceeds in the dark and the one who proceeds in the light, or like the one who proceeds blind and the one who proceeds with sight and vision, or the one who travels in the vastness of the desert without a guide and the one who travels upon a train track.

ii. Knowledge of the Asbaab (Causes) Leading to the accomplishment or Realisation of the Objective:

To have knowledge of all of the Asbaab (causes) that lead to the accomplishment of the objective, whether these are human, financial or other than these. That is because we have mentioned that the Sabab (cause) is all that through which other than it is arrived at. Taking into account the difference in the nature of objectives, the causes that lead to their realisation differ in terms of simplicity or complexity. They also differ with respect to their number, difficulty and efforts that are necessary to fulfil them. For instance, that which is necessary to write a leaflet is different from what is required to write a constitution for the Islamic State. What is needed to cure a person with sore eyes is different from what is required to treat someone with cancer. What is required to reach the roof of a house differs from what is required to reach the moon's surface, and what is required to build a tent differs from what is needed to build a skyscraper. What is required to build an Islamic personality is different from what is required to build and Islamic society or an Islamic State.

In this way when looking at the objectives that we strive for in our daily life, it is seen that some of these objectives are simple, achievable with the least amount of difficulty and effort, just as the Asbaab (causes) that are necessary to accomplish them are simple, easy to know and readily determined. As for some other actions, they are extremely difficult and complicated, requiring colossal and

extraordinary efforts to accomplish them. A person could spend his whole life striving with all his mental, physical and material efforts and capabilities, yet his life could end before accomplishing them. It could require the efforts of coming generations as a whole, one generation after the next. It could need tireless hard work and an iron will, whilst it is difficult to acquire the knowledge of and enumerate all of its causes. That is to the point where it will seem to the one looking from afar that attaining it is a long shot, or sometimes impossible to realise or accomplish.

For that reason, after defining objectives and crystallising them, a primary consideration in achieving great objectives in life by leaders and thinkers, is the knowledge of the Asbaab (causes) that inevitably lead to these objectives. Genius will be demonstrated in their complete comprehension and precise knowledge of all of the causes leading to these objectives, however difficult or complicated they are. That is because inattention or neglect in respect to completing the study of all of the causes of the objective will lead to complete failure, wasting all expended efforts. It is therefore essential in order to realise and accomplish the objective completely to acquire the knowledge of all of its Asbaab (causes).

iii. Connecting the Causes (Asbaab) with the Effect (Musabbab) Correctly:

After crystallising the objectives, defining them and acquiring the knowledge of all of its causes, the thinker, leader or Ameer works to connect these causes (Asbaab) with their objectives or these Asbaab with their Musabbabaat (effects) in a correct manner. That is because it is not enough to just make the connection in order to guarantee the success. Instead, it is necessary for the Rabt (connection) to be Saheeh (correct) so that the objective is accomplished completely in the shortest time, without wasting effort. So for instance, in respect to the student of knowledge, for him to achieve the full grade in the exam, he must have studied all of the curriculum elements and his study must be based on a complete understanding and comprehension. If he did

not study all of the elements of the curriculum, he would not have taken into account the Sabab (cause) completely. He could partially succeed because he took into account a part of the cause. If he studied the curriculum elements, without complete understanding and comprehension, he would not have connected the Sabab (i.e. the study of the curriculum) with the Musabbab (i.e. the success) in a correct manner of connecting. In that case he would not accomplish the objective because the connection was not a correct one. Consequently, it is futile to attempt to attain the full grade or mark in the exam without undertaking the connecting of the success with its Asbaab (causes) is a correct manner, which in this case is reflected in studying everything that is in that subject matter and understanding it completely.

For example, it is not sufficient for us to know that the Sabab (cause) of An-Nasr (victory) is preparing the (capable) force and so as a result we only engage in stockpiling weapons. Instead, it is also essential to have command of the modern forms and arts of fighting and combat to the highest possible level, in addition to knowledge of how to draw out both military attack and defensive plans. It is also necessary to attain knowledge of the enemies and their points of weakness, just as it is essential to bolster all weak points through which the enemy could penetrate through. It is also necessary to raise the fighting morale of the army, invoking them to martyrdom in the Path of Allah (swt). All of this fits into the area of connecting preparation with victory in a correct manner.

As another example, the Sabab (cause) for arriving at the Hukm (ruling) is the attaining of the Sultah (authority), whilst the correct of connection between authority and attaining rule dictates knowing all the places where this Sultah (authority) is situated, with detailed and precisely defined knowledge, in addition to knowledge of the extent of the influence of these places; each and every one of them. Therefore, if the authority lies within a tribe for example, then it essential to win over its loyalty to arrive to the position of the rule, whilst winning its loyalty demands winning the tribe’s head or those with influence

within it. Similarly, if the authority lies within the army then it is essential to win over the loyalty of all of the divisions in which the authority lies, whilst winning over these divisions occurs through winning its commanders or leaders. Any neglect with respect to winning the loyalty of these divisions, or the appearance of any flaws in respect to the loyalty of one division, would not then be considered as a correct connection between the cause and effect. This would not only lead to complete failure, it could well lead to a destructive disaster. So in this way the correct connection between the Sabab and the Musabbab (cause and effect) is an essential matter, for the sake of guaranteed achievement of the objective.

iv: Taking into Consideration or Observing the Natural Laws and the Sunan of Life:

Whilst he is seeking to accomplish his objectives, by connecting the Asbaab to their Musabbabaat (causes to their effects), any person that undertakes striving must focus the mind upon the natural laws and Sunan (ways) of life i.e. the efforts must be in line with the material measures or criteria that the Creator of the universe, man and life has imposed. If he departs from these material measures, he will certainly not be able to accomplish his objectives, irrespective of the connection that has been made between the causes and effects and irrespective of the level of the human intellect.

So for example, the Sabab (cause) of death is the end of the Ajal (set lifespan) and the end of the Ajal is from Allah (swt) Who is behind all of this existence. It is just not possible to bring life to the dead, no matter how much effort was spent to accomplish that. The truth is that any action or work to accomplish such an objective represents a wasted effort.

Similarly, the one seeking to attaining the victory in battle must resort to preparing power, not reading Saheeh Al-Bukhaari. That is because the battle is between a material force and not an intellectual one. Likewise, the one who wants to seek knowledge does not seek it by way of a pursuit to seek wealth. Whoever wants to be a Faqeeh

does not seek that by way of acquiring knowledge of nuclear sciences. The one who wishes to get rid of an abscess in his gut does not resort to reading Al-Faatihah. Instead he undergoes a surgical procedure, undertaken by an expert and not a quack, in order to drain it.

B – Al-Iraadah (the Will Power) to Achieve the Fruit of the Action:

The above are the four matters that define the role of the 'Aql (mind) in respect to accomplishing the actions and realising the objectives. As for what is related to the Iraadah (Will Power), these are limited to three matters and they are:

i. The Existence of the Iraadah (Will Power), its Resolve and Continuity:

The Iraadah (Will Power) is the determination or resolve upon the action. It is observed that this resolve increases and decreases from one person to another, just as it varies within one single person at one time to another. So for instance, the resolve of the Da'wah carriers in their work to establish the Islamic State varies or differs. Moreover, the resolution or determination of any one of them at the beginning of his carrying of the Da'wah differs to that after his undertaking of its carrying for a lengthy number of years.

Similarly, the necessary resolve to accomplish the action varies in strength and weakness, according to the type of action that is being sought to accomplish, with respect to its simplicity or complexity. Consequently, simple actions do not require more than a low level of resolve, whilst the difficult actions require greater resolve, whilst the extraordinary actions require an extraordinary iron will or resolve, and so on. As for that which influences the strength or weakness of the Iraadah (Will Power) within a single person, having a direct bearing on resolve and continuity, this is the strength that the person possesses in terms of material, non-material (moral) and spiritual strength. So for example, the spiritual strength that the Mujaahid in the Path of Allah (swt) possesses, in the case where he believes that his destiny is Jannah and amongst the rank of the Siddeeqeen and Shuhadaa' (martyrs), in addition to his fear of eternity in the fire of hell if he

retreats from battle, all of that makes the resolve and will of fighting stronger than iron, firmer than immovable mountains.

That which constitutes power or strength, impacting the will and resolve of the person, are his concepts about life. So when the capitalist sees opportunities and possibilities to make a material profit, his non-material (moral) strength increases and so he strives with haste and with a powerful resolve. When the communist becomes aware of the laws of matter and nature, he rushes forth with a powerful will and resolve (Iraadah) for the sake of evolving the society. As for the Muslim, when he has Tawakkul upon Allah (swt) truly and the concept of Al-Qadaa Wal-Qadar is clear to him, becoming aware of these concepts in addition to others, he acquires an iron will and resolve to accomplish the most mammoth of tasks. For that reason, we see a big difference between the Iraadah (Will Power) of the Muslim Da'wah carrier, compared to the Iraadah of a capitalist, socialist or non-ideological person, when considering the difference in the strength that has an impact on each of them, whether this was material, moral (non-Material) or spiritual, whilst also considering the difference in the concepts that ignite and drive this will power. From all of this we see that the presence or fulfilling of the Iraadah, meaning the resolve, upon the undertaking of the action, the firmness of this Iraadah, its continuity and its appropriateness to the particular action, in terms of strength or weakness, are all essential in order to accomplish the objective or action.

ii. The Existence of the Sensation Related to the Need to Undertake the Action

We observe the importance of the role of sensation in relation to accomplishing an action within human conduct in life. So we observe that the one who does not sense the oppression will never possess the Iraadah (Will Power) to change it. The Muslim who does not sense the ruling of Kufr (disbelief) and its tyranny, aware of its plots and conspiracies, will not possess the will power to change the reality through working to re-establish the Khilafah. We also notice

that the person who has sensed the bitterness of failure possesses a resolve that differs from the one who has not yet experienced the undertaking of the action.

As such, the Iraadah is generated by the Ihsaas (sensation). In the absence of this sensation, the Iraadah will not be generated, whilst the Iraadah is generated by its presence. The sensation of hunger generates the Iraadah to obtain the thing that will satisfy it. The sensation of oppressive Kufr generates the resolve to get rid of it. However, in order to guarantee the correctness of the results and the realisation of the required objective, it is necessary for it to be an intellectual sensation (Ihsaas Fikriy).

That is because it is the thought that strengthens the Ihsaas (sensation) within the Nafs (person) so that it sharpens or heightens. It is this which keeps it ordered and productive. If a person was to undertake an action directly following the sensation, without thought, where he behaves in a reactionary manner, then it is not possible for him to reach the required results. Additionally, it will reduce the human to the lowest animal level due to the suspension of the power of the mind, intellect and thinking. Consequently, it is the Ihsaas (sensation) that generates the Iraadah, whilst it is the Fikr (thinking) that makes it truthful and productive.

iii. Equalising Between Motives and Aspirations of the Human, his Capabilities and Potentials

The human by his nature (Fitrah) has motives and aspirations. He possesses capabilities and potentials that he makes use of in order to arrive at these aspirations. As long as the principle of accomplishing the objectives remains sound and valid, the capabilities must not be less than the incentives and aspirations. The balance between them must remain in place. That is because if the aspirations were large but the capabilities little, that would generate despair and the feeling of hopelessness. On the other hand, if the aspirations were little or low and the capabilities to accomplish them were great, then that would sometimes bring about imprudence. Therefore, in order to prevent

despair and imprudence, there must be a balance between motives and aspirations, on the one hand and on the other, capabilities and potentials. So for example, the one who aspires to lead the Salaah as the Imaam of the Muslims within the Masjid does not require more than the memorisation of Al-Faatihah, whilst the one who aspires to be the Imaam of the Muslims in this Dunyaa as a whole, must have capabilities and potentials on par with this aspiration, the least of which is that he is a Faqeeh from amongst the people of politics. Consequently, it is folly for the carrier of the Da'wah to work to be a political leader without having an awareness of the events, pursuing them and understanding them. Therefore, making the capabilities on par and equal to the aspirations, with the realisation of a balance between them, constitutes an essential element for accomplishing the objective.

Both the Aql (Mind) and Iraadah (Will Power) are Two Mandatory, Inseparable Matters in Accomplishing Objectives

Therefore, when we are seeking to accomplish the objectives by connecting the Asbaab (causes)to their Musabbabaat (effects), it is not correct to neglect the aspect of the Iraadah and its role in regards to accomplishing the objective. The ‘Aql (mind) may have defined the objective and defined the Asbaab (causes) that lead to its accomplishment, when they are connected soundly, yet despite that the objective is not accomplished due to the lack of sufficient Iraadah to accomplish it. The mind could settling upon the undertaking of a huge accomplishment, such as travelling to the moon or establishing the Khilafah in this dark age when Kufr’s dominance is imposed by a mighty force over the necks of the Muslims. However, during the undertaking of this great action, the person could be afflicted by a weakening in his Iraadah (Will Power), wallowing in despair and hopelessness, as a result of the great number of difficulties and obstacles that he encounters on the way. At such a time, the accomplishment of the objective becomes impossible to him, irrespective of how clear and sound the path ahead of him is.

Consequently, in order for actions to be fruitful two matters must be fulfilled from the human perspective. These are the ‘Aqliy (intellectual) aspect and the Hissiy (sensation) aspect. That is because it is the ‘Aql (mind) that conceives and plans by connecting the Asbaab (causes) to their Musabbabaat (effects), whilst it is the intellectual sensation (Al-Hiss Al-Fikriy) which generates the true Iraadah, ignites and keeps it continuously enflamed, whilst guaranteeing its productivity. So connecting the mind to the will within al-Qaa’idah As-Sababiyah (Principle of Causality) in order to accomplish the objectives and actions is a matter that is essential, irrespective of whether the actions and objectives were individualistic or collective. That is because the ‘Aql (mind) of the individual alone is insufficient. It needs to be connected to a sufficient level of Iraadah (Will Power) in order to accomplish the objectives of the individual.

The same is true in respect to the community, because the Iraadah alone is insufficient, needing connection to the ‘Aql (mind). For example, the workers in a factory may sense the oppression of the boss, which generates a will power to bring change. To achieve change, the ‘Aqliy (intellectual) aspect takes over, within their leadership represented in the unions within the capitalist system i.e. it takes over their organisation, so as to undertake specific targeted collective actions, which lead to attaining justice or fair treatment from their boss.

Similarly, we witness and sense that the Muslims today are longing for the return of Islam, as they sense the oppression of the ruler and the dominance of Kufr and tyranny. The Iraadah for change is present amongst them and they have the latent readiness to work. If a leadership arises, it takes on the role of the ‘Aql for the Muslim masses, as masses collectively do not possess the capability of elevated thinking due to the nature of their constitution. If this ‘Aql is accompanied with the existing Iraadah amongst the masses, when that leadership arises, it would have conceived the path and accomplished the objectives.

It is observable from studying various human collectives, that the most elevated of them are the political party (Hizb) structures because they possess both the Iraadah and the ‘Aql (mind) on individual and collective levels. That is because the party individual, when he proceeds with the party, proceeds with his Hiss (sensation) and ‘Aql (together). Consequently, the individual in the party represents the party in both mind and sensation, whilst the party represents the individual in mind and sensation. It is for that reason that what has been said about the Hizb being an intellectual, sensory whole is a correct statement. So the Hizb, as a collective, possesses the determination and resolve to accomplish its objectives i.e. it possesses the Iraadah attached to the objective, just as it possesses the organising mind (Al-Aql) represented in its leadership, in order to conceive the actions and the planning for it, by connecting the Asbaab (causes) to their Musabbabaat (effects). Consequently, we see that the

partisan action can accomplish many, many times more than any individual or non-partisan collective action can.

The ‘Aql and the Iraadah are therefore two inseparable, mandatory components for accomplishing the individual and collective objectives, by using the principle of As-Sababiyah (causality) i.e. by connecting the causes to their material effects. Therefore, in order to accomplish a specific objective, it is necessary to know all of the Asbaab (causes) leading to its accomplishment, connecting them correctly. When we say that we have taken account of As-Sababiyah (causality), the action will decisively be accomplished, within our material measures.

However, if the Qadaa sphere prevents the accomplishment of this objective, then that represents an extraneous or specific case, not the general situation or human life. When striving to accomplish the objectives, it is not allowed for a person to include concerns about Qadaa within his consideration before or during his performance of the work to accomplish the objective. The reality is that As-Sababiyah (causality) is a law from amongst the laws of life. It is a Sunnah from the Sunan of the universe for the purpose of accomplishing the objectives within the life of this Dunyaa. Without it, these objectives are not accomplished. Even the divine miracles that the Prophets came with reflect taking into account the principle of causality. When the miracle of Musa (as) came challenging the magicians of Fir’aun, the miracle of ‘Iesaa (as) of bringing life to the dead and the miracle of Muhammad (saw) of the Qur’aan Al-Kareem, the miracles reflected dealing with the Asbaab (causes) to bring people to Imaan (belief) in their Prophethood and their messages.

Al-Wasaa'il (Means), Al-Asaaleeb (Styles), At-Turuq (Methods) and their Relationship to Objectives and Aims

The reality is that the study of causality, connecting the causes to their effects, is actually a study related to the material means, styles and methods and their relationship with the material Maqaasid (aims) and objectives.

In the reality of life, the person uses material means, styles and methods for the purpose of arriving at or reaching specific objectives (Ahdaaf) or aims (Maqaasid), to reach in turn, goals that are well beyond them; these are the Ghaayaat (ultimate goals).

As for the means (Wasaa'il), these are the material tools that are used to undertake actions.

The styles (Asaaleeb) represent the temporary manner in how the action is undertaken. Style is determined by the type of action, whilst it differs in accordance to the differences in the action. So it represents the form of using the means or the form through which the utilisation of the means (Waseelah) takes place. When thinking about the style (Usloob), the person must think about the kind of action that he wants to utilise the style for, in order to undertake it.

As for the Tareeqah (method), it represents the permanent manner of undertaking the action. It neither differs nor changes, whilst it is undertaken by a number and variety of means and styles.

The Maqaasid (aims) and Ahdaaf (objectives) both mean one thing. They are the immediate outcome for which the person undertakes the action i.e. in the immediacy. As for the Ghaayah (goal), it constitutes the more distant objective. It is for the sake of the goal that the Ahdaaf (objectives) are completed. So the human in his daily life used means, styles and methods for the purpose of achieving Maqasid and Ahdaaf, ultimately for Ghaayaat (end goals).

By scrutinizing these means, styles and methods and examining their relationship to the aims, objectives and ultimate goals, we find that there are only two relationships, with no third.

The first type is the pure relationship with As-Sababiyah (causality). If the means, style, or method achieves the objective (Hadaf) inevitability, such that the objective (Hadaf) cannot be accomplished by other than it, then the relationship between them is a relationship of As-Sababiyah (causality).

The second type is when the objective or goal (Hadaf) is accomplished sometimes, but sometimes not, whilst it may be accomplished by other than a particular Waseelah. In such a case the established relationship represents a specific relationship with specific circumstances. This is called a Haalah (circumstance).

So the knife is the Sabab (cause) in respect for cutting or that the fire is the Sabab for burning. When the human uses the knife to cut, it means that he using the Sabab to arrive at the Musabbab (effect). Likewise, when he uses fire to burn, he is using the cause to arrive at its effect. In addition, when he uses fire to burn, he uses the tool that leads to the burning i.e. he uses the Sabab to reach the Musabbab.

When the trader opens a trading store with the purpose of making profit, we find that he makes a profit sometimes and makes losses at other times. As such trade has not brought the Musabbab (effect), which is profit, in an inevitable manner. Instead, it results in profit sometimes and sometimes not, whilst other than trade also results in increase in wealth. Therefore, the standing relationship between trade and profit cannot be described as that of pure Sababiyah (causality). Instead, it would only be possible for it to be Sababiyah, were the sphere of Qadaa' was not involved. That is because the relationship of As-Sababiyah established between material things in life does not fail to occur, except by a miracle from the heavens. Furthermore, miracles do not take place with other than the Prophets and Messengers (as), such as the stopping of fire from burning or the knife from cutting. As for the Sababiyah (causality) established within other manifestations of life, this is held back on some occasions, due to the sphere of Qadaa' preventing.

As such, during the undertaking of action to accomplish objectives, the human being encounters these two cases alone. These are as-Sababiyah Al-Mujarradah (pure causality) and secondly, the restricted Sababiyah, in which the sphere of Qadaa' is involved, which we have called a specific circumstance with specific circumstances i.e. a Haalah (case).

Yet, in both cases, the person makes use of the principle of Al-Asbaab (the causes). This is because it is not permitted for him to take into consideration the sphere of Qadaa,' before or during the action, the result does not become apparent until after the action has taken place. Similarly, the Aqeedah does not come into the performance of the action as the action is determined by the Hukm Ash-Shar'iy (Shariah Ruling) and not the Aqeedah.

The Latent Causes for the Human Being Going Outside of the Principle of As-Sababiyah (Causality)

It is true that every human being strives intentionally or unintentionally to connect the causes with their effects, for the purpose of accomplishing his goals in daily conduct. Indeed, this connecting process is a trait from his traits, a law from amongst the laws of life that he practises on a daily basis. That is because he knows, with certain knowledge, that without such a connection, he would be unable to accomplish any goal or objective. So the one who wants to build a small house must have at his disposal all the necessary requirements to accomplish it, in terms of finances and technical labour and skill. The one who wishes to print a particular book must have at his disposal all the material, human and technical capabilities amongst others things… and so on… We even notice that when the young child wants to obtain something he naturally, in his Fitrah, resorts to connecting the Asbaab to their Musabbabaat (causes to their effects). So he seeks possession of money in order to buy candy from a shop for instance.

It is true that this reality is practised by the human repeatedly in his daily life, whether he is young or old. It is also true that it is within his capability to accomplish any action within specific conditions. However, he could also fail to accomplish a specific goal or objective. That failure could lead to a feeling of hopelessness, causing him to refrain from undertaking the action. So as not to become embroiled in life's ups and downs, remaining closer to success than failure during the advance of life, ensure success following failure, preventing despair, preventing weakening of resolve to act or return to action, it is essential for him to know the path for success i.e. As-Sababiyah (causality). Causality represents the principle for accomplishing goals and objectives. The human being must continuously strive to realise or accomplish all of his actions.

Even though the person is certain that the effects (Musabbabaat) are not accomplished except after taking into account

the Asbaab (causes), we nevertheless see that he is sometimes negligent in the connecting process, lacking in commitment to the principle of causality. So, for example he may not have investigated all of the Asbaab (causes) or is negligent in connecting between causes and effects, even though he had defined the objective and crystallised the aim. If we were to examine the latent or hidden reasons for the person going outside of the principle of causality, we would find many. There are reasons that are general, encompassing all people, just as there are reasons which are specific to Muslims alone.

As for the general reasons, these include that which the person unexpectedly comes across in terms of accomplishing some of his goals without actually making effort for them. For example, if he was to gain wealth that he had not been seeking due to inheritance or achieve the victory due to a weakness suffered by the enemies. These general causes include that which the human being encounters in terms of circumstances emanating from the sphere of Qadaa' that prevents him from accomplishing the objective, whenever he strives towards it. For example, a student being overcome by illness the night before the examinations or the sudden slump in the market due to global economic circumstances. These types of circumstances can leave a negative impact within the person's life in respect to him seeking to fulfil the causality principle. Bearing in mind that the nature of man is to prefer relaxation and ease, rather than acting and striving, the negative impact could lead to Al-Ittikaaliyah (reliance upon the Unseen) or At-Tawaakuliyah (lack of self- reliance) which incite a man to be carefree with respect to accomplishing the causality. Then his motivation recedes, whilst his productivity decrease.

As for that which is specific to Muslims, this relates to the eras of decline in terms of the misunderstanding the meaning of At-Tawakkul, confusing it with the concept of Sababiyah, as a result of misunderstanding the Hadeeth of the Messenger of Allah (saw), **اعْقِلْهَا وَتَوَكَّلْ "Tie it (the she-camel) and have Tawakkul"** [Tirmidhi]. This is in addition to misunderstanding the meaning of Al-Qadar, the Kitaabah (writing) in the Lawh Al-Mahfoouzh (preserved tablet), the 'Ilm

(knowledge) of Allah (swt), mixing this with the concept of As-Sababiyah (causality). It is also the result of a misunderstanding over the issue of Al-Qadaa Wal Qadr and what emanated from that in terms of Al-Qadariyah Al-Ghaibiyah (Unseen Determination). All of that led to neglect in respect to As-Sababiyah and to the adoption of At-Tawaakuliyah (lack of self- reliance).

The Relationship of As-Sababiyah (Causality) with Al-Qadaa' (Predetermination)

As for the impact of the sphere of Qadaa' upon the accomplishment of objectives, whether negatively or positively, Islam has separated the Aqeedah from Hukm Shar'iy. That is because every time the accomplishment of an objective requires actions, it is related to the Hukm Ash-Shar'iy, whilst the Aqeedah has no relationship to it. That means that the Shaari' (Legislator) has demanded that the Mukallaf (Accountable) adheres to the Hukm Shar'iy, when undertaking the action. The Aqeedah does not come into the action. It is not permitted to pay regard to the 'Aqeedah when undertaking the action. Any mixing between the Aqeedah and the Hukm Ash-Shar'iy when undertaking the action leaves a negative effect upon the performance of the action. In the case when the Sababiyah (causality) is Fard, it is obligatory to accomplish it, whilst paying no regard or consideration for the sphere of Al-Qadaa'.

When the Muslim believes that the Qadaa' is from Allah (swt), then its impact upon the accomplishment of actions is a positive impact in all circumstances. It would drive him forward towards action and not towards At-Tawaakuliyah (lack of self- reliance) and laziness. It will increase his resolve. It will not impede or hold him back when he faces failure. The truth is that the Muslim is more preserved, than those of other religions, from the negatives that can be attached to the sphere of Qadaa'. So when the believer is afflicted by good, he is tranquil towards it and grateful, yet if he is afflicted by bad then he praises Allah (swt), the only One who receives praise upon something that can be disliked or brings displeasure.

The Relationship of As-Sababiyah (Causality) with At-Tawakkul (Dependence on Allah (swt))

As for the Hadeeth of At-Tawakkul, **اعْقِلْهَا وَتَوَكَّلْ "Tie it (the she-camel) and have Tawakkul"** (Tirmidhi), it falls within the subject area of taking into account the causes and their effects. It is an instruction to the Arab Bedouin, when he had previously understood that At-Tawakkul means not taking the Asbaab (causes) and Musabbabaat (effects) into consideration. So the Messenger of Allah (saw) taught him that at-Tawakkul does not mean abandoning the causes and effects. At-Tawakkul did not come to abrogate the evidences guiding to taking into account the Asbaab and Musabbabaat. Instead, At-Tawakkul is a differentiated from As-Sababiyah. As such he (saw) commanded the Bedouin to take consideration the causes and effects alongside, the Tawakkul. The Hadeeth states that, "A man came to the Nabi (saw) and wanted to leave his camel and so he said: "I will let my camel go unrestrained and have Tawakkul". So the Nabi (saw) said to him, **اعْقِلْهَا وَتَوَكَّلْ "Tie it (the she-camel) and have Tawakkul."** The Hadeeth therefore represents the provision of knowledge to the Arab Bedouin in that he should tie his camel, i.e. take consideration of the causes and their effects, so as to make him understand that the Tawakkul does not negate taking into account causality. It therefore represents a command to take into account the causes and effects, whilst having Tawakkul. For that reason, the Hadeeth does not restrict the evidences related to At-Tawakkul in any way. Thus, the Tawakkul (dependence) upon Allah (swt) remains Fard, irrespective of the Asbaab and Musabbabaat (causes and effects). It neither constitutes a restriction of it nor is it an explanation for its ruling. That is because the evidences for At-Tawwakul have come in a Mutlaq (unrestricted) manner, which are not Muqayyad (restricted). At-Tawakkul is not restricted by a single text, because its evidences are not Mujmalah (in need of detailing), such that they require a Bayaan (explanation). The issue of adopting the causes and effects is a different issue from the issue of At-Tawakkul. Causality relates to an issue which is not that of At-Tawakkul. Evidences for causality are not the same as those of At-

Tawakkul. It is therefore neither valid to bring them together nor for causality to be a restriction upon At-Tawakul.

So just as it is obligatory for the Muslims to adopt the Asbaab and the Musabbabaat, due to what has been established by the Shar'iyah evidences, it is similarly obligatory upon Muslims to have Tawakkul upon Allah Ta'Aalaa, as has also been established by the Shar'iyah evidences. Neither of them restricts the other nor is one a condition for the other. The 'Waw' (و) "and" conjunction that has come in the Hadeeth in the wording, <<Wa Tawakkal>> "And have Tawakkul" does not establish ordering or consecutiveness or that they are together as in the statement 'Jaa'a Zaid Wa 'Amr' "Zaid and Ahmad came," i.e. both came. The 'Atf (conjunction) in the Hadeeth: **اعْقِلْهَا وَتَوَكَّلْ "Tie her and have Tawakkul"** is an 'Atf Mughaayarah (conjunction of dissimilar) and it is not an 'Atf Bayaan (conjunction for explanation). That is in addition to the 'Waw' in the Arabic language not having come to establish Tarteeb (ordering) and Ta'qeeb (consecutiveness). That is because the Ahruf At-Tarteeb (particles of ordering) are 'Al-Faa', 'Thumma' and 'Hattaa'. Had the Messenger (saw), who was pure in his speech, intended the ordering of Tawakkul upon the adoption of the Asbaab, which is tying the she-camel, then he would have used any of the particles that establish ordering. So he would have said for example, **اعْقِلْهَا فَتَوَكَّلْ** with a 'Faa' instead of a 'Waw' or he would have used 'Thumma Tawakkal,' "then have reliance" and so on.

Therefore, the meaning of the Hadeeth is, "Have Tawakkal then tie it (the camel)" or "Have Tawakkul so tie it." That is because the Tawakkul comes before the taking into account of the Asbaab and the Musabbabaat and not after it. Allah (swt) said, **فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ** ***"Then when you have resolved then have Tawakkul (rely) upon Allah."*** *(Aali 'Imraan 159)*

This indicates that when we decide upon a matter or we undertake an action it is obligatory (Fard) to have Tawakkul upon Allah. The Shaari' (Legislator) established the Tawakkul upon the

decision, by using the ‘Faa’ in ‘FaTawakkal’ which establishes ‘Tarteeb’ (ordering) and ‘At-Ta’qeeb’ (consecutiveness) as in the statement: ‘Zaid stood Fa ‘Umar’ (then ‘Umar). At-Tawakkul is not based upon the action i.e. upon taking into account causes and the effects. Instead the Tawakkul is upon undertaking the action i.e. upon the decision to undertake the action.

The Relationship of As-Sababiyah (Causality) with Al-'Ilm, Al-Kitaabah and Al-Qadariyah Al-Ghaibiyah

Similarly, the knowledge of Allah that a certain matter will take place does not mean neither taking into account the Asbaab and Musabbabaat (causes and effects) nor connecting them. That is because the knowledge ('Ilm) of Allah (swt) has not been revealed such that all men can be aware of the matter and as such not take into account its causes. So the Kitaabah (writing) in the Lawh Al-Mahfoozh (preserved tablet) and the Qadar is impossible to know by the created man, such that he is able to pass judgment upon the occurrence of a matter, or its non-occurrence. It is therefore neither valid nor correct to abandon the taking into account of causes and effects, using the pretext of Al-Qadar and Al-Kitaabah. That would mean making a connection to the unknown which is the very meaning of At-Tawaakuliyah (lack of self- reliance). Instead, it is essential to take the causes and effects into account without tying it to the Qadar and without even considering it. It is for this reason that 'Umar Ibn Al-Khattaab (ra) rebuked Abu 'Ubaidah (ra) when he connected the Qadar with the taking into account of the causes and effects.

In the year of the plague 'Umar went out from Al-Madinah wanting to go to Ash-Shaam. When he approached near to Tabuk he was met by the army commanders Abu 'Ubaidah Bin Al-Jaraah, Yazeed Bin Abi Sufyan and Sharahbeel Bin Hasanah. So they informed him about the diseased land and they mentioned some of the news about the plague and the severity of its affliction. 'Umar took into consideration what he had heard from them and during the night he gathered together some of the foremost Muhaajireen to seek their counsel in respect to whether they should continue upon their course to Shaam with the pestilence (or disease) that is in it or that they should return to Al-Madinah. They differed in opinion and so one said: "We went out for the sake of Allah and what he has instore and we do not view that the trial of illness will prevent you" whilst another said: "Verily it is a trial and destruction and we do not view that you would proceed towards it. The Ansaar then differed just as

the Muhaajiroon had as if they had heard what had been said and then repeated it. Then 'Umar gathered those who had emigrated at the time of the Fat'h (conquest of Makkah) of Quraish and consulted them. Not one of them differed and they said as one: "Return with the people because it is a trial and destruction". 'Umar gave his commanded and called Ibn 'Abbaas to prepare their camels for travel for when they arose in the morning. Then when they had prayed the morning prayer 'Umar turned to them and said: "I am returning so return (with me)". Abu 'Ubaidah had not been present during the consultations held by 'Umar and his opinion was not asked. So when he became aware of that he said to him: "Are you fleeing from the Qadar of Allah Ya 'Umar?" 'Umar was taken aback by this objection and then looked fully at Abu 'Ubaidah and said: "Would it have been someone other than you who had said that Ya Abu 'Ubaidah! Yes, indeed it is fleeing from the Qadar of Allah to the Qadar of Allah." Then he then bowed his head in silence for a while and then added: "Do you not see that if a man came across a valley that had two slopes (or sides) one of which was fertile and the other barren. Is not the one who grazes the barren grazing in accordance to the Qadar of Allah and is the one who grazes on the fertile slope (also) grazing in accordance to the Qadar of Allah?"

This dialogue between 'Umar (ra) and Abu 'Ubaidah (ra) and 'Umar's denunciation of Abu 'Ubaidah's objection, indicates that both of them understood the Qadar of Allah to mean the 'Ilm of Allah. However, 'Umar held the opinion that the Qadar of Allah does not come into the subject of connecting the causes to their effects. So going on to Ash-Shaam where the plague was, could lead to death, whilst returning would be in line with taking into consideration the causes of being saved from the plague. It is for that reason that he denounced Abu 'Ubaidah (ra) when he objected saying: "Would it have been other than you who had said that Ya Abu 'Ubaidah." He did not find that enough but went on to explain his opinion in respect to going to Ash-Shaam, meaning going according the Qadar of Allah, and that also returning to Al-Madeenah would mean returning in accordance to

the Qadar of Allah. This all indicates that it is neither valid to connect or tie the Qadar to the actions nor is it valid to abandon the taking into consideration the Asbaab and the Musabbabaat using Qadar as a pretext.

And so ‘Umar (ra) and the Sahaabah along with him (ra), in spite of their absolute Imaan in the Qadar, did not surrender to the reality. Instead, they examined the Asbaab (causes) in order to get out of that reality. This shows clearly that surrendering to the reality and completely submitting to it, which is known as Al-Qadariyah Al-Ghaibiyah (Unseen Determination), is contrary to Islam. Instead, it is essential to take account of the causes in order to change the reality.

In this way, when the believer wishes to accomplish a certain objective, he determines the matter and then arms himself with the spiritual strength manifested by having complete Tawakkul upon Allah Ta’Aalaa. This means he believes that Allah (swt) will help him in respect to the accomplishment of that matter. Then he examines the Asbaab (causes) and connects them to the effects. He will then move forth without any fear restraining him from accomplishing his objective. He will not be made inactive due to a misfortune or harm. He will not be deterred by obstacles. That is because he believes that what Allah has determined (Qadara) will happen inevitably and that there is nothing that he can do except take into account the causes and effects. The issue then for the believer is to act in accordance to what Allah (swt) has commanded in terms of taking into account the causes and the effects, to examine and think deeply in matters, so that he can perfect his conduct, until the opinion has become clear to him. He will then disregard everything other than this matter. That is because nothing happens in this existence except what Allah has determined (made Qadar). This was the stance of the Messenger of Allah (saw) in respect to all of his actions, in Badr, Hunain, the day of Hijrah when they were lying in wait to kill him and so on. This was the stance of the Sahaabah (ra) when they advanced in conquests, travelling the world to carry the message of Islam.

Al-Hukm Ash-Shar'iy in Respect to As-Sababiyah (Causality)

The answer is that As-Sababiyah is a Fard that Allah (swt) has made obligatory, just like the rest of the obligations like Jihaad, Salaah, Zakaah and others. The evidence for that is the statement of the Messenger of Allah (saw), **اعْقِلْهَا فَتَوَكَّلْ "Tie her (the she-camel) and have Tawakkul)"** [Tirmidhi]. The angle of inference (Wajh ul-Istidlaal) from this Hadeeth is that the command form (seeghat ul-amr) in his statement "Tie it" is contextualized as obligatory, because Tawakkul is obligatory. The evidences for At-Tawakkul being obligatory are abundant and they include the Saying of Allah Ta'Aalaa, **وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ *"And upon Allah the believers should have Tawakkul"*** *(Aali 'Imraan 122).* And His Saying Subhaanhu, **فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ۚ إِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ *"And when you have decided, then depend upon Allah. Indeed, Allah loves those who depend [upon Him]"*** *(Aali 'Imraan 159).* And Allah's statement (swt), **وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِيْ لَا يَمُوْتُ وَسَبِّحْ بِحَمْدِهٖ *"And depend upon the Ever-Living who does not die, and exalt [Allah] with His praise."*** *(Al-Furqaan 58).*

That is in addition to many more evidences that establish At-Tawwakul. These Aayaat and others are Qat'iyah Ad-Dalaalah (Definite in Meaning) in respect to the Wujoob (Obligation) to have Tawakkul upon Allah (swt) as they contain an explicit command to do that. It is linked to a Qareenah (contextualization) that indicates decisiveness (jazm), which is the commendation that Allah (swt) provides to those who have Tawakkul, in that He (swt) loves them.

Therefore, in addition to the Hukm of At-Tawakkul being Fard in the Hadeeth, **اعْقِلْهَا فَتَوَكَّلْ "Tie her (the she-camel) and have Tawakkul)"** [Tirmidhi]., the 'Waw Al-'Atf' (of Conjunction) is regarded along with what it means in terms of the Al-Jam'u Al-Mutlaq (Unrestricting Combining). It therefore establishes the commonality of the conjunct (Al-Ma'toof) with the antecedent conjunct (Al-Ma'toof 'Alaihi) in respect to the Hukm, i.e. that they share the same ruling of Fard. As such the command (Talab) in "Tie it" represents a Talab Jaazim (Decisive Request) meaning that using As-Sababiyah is a Fard that Allah

(swt) has obligated.

The second Daleel (evidence) for the Sababiyah being obligatory is the action of the Messenger of Allah (saw), wherein he (saw) strove for the sake of accomplishing his objectives and aims. So he (saw) did not seek the victory within the battle without preparing the force or weaponry i.e. all necessary military preparations. He (saw) did not seek changing society without interacting with it through a fierce intellectual struggle. He (saw) did not seek the Hukm (ruling) without approaching the people of authority i.e. the people of Nusrah. He (saw) did not open Makkah without the preparation of the army and making preparations for fighting. He (saw) did not spread Islam without Jihaad. So whoever examines the daily life of the Messenger of Allah (saw) will find that he did not seek to accomplish his actions, without connecting the causes to their effects. Likewise, the Sahaabah (ra) and the Taabi'een and the Taabi' At-Taabi'een who followed them did not accomplish their actions by other than the way of As-Sababiyah (causality) i.e. by other than the way of connecting the causes to their effects.

The Shaari' (Legislator) has not elucidated any other way for the accomplishment of actions within the life of this world. For that reason, what the Muslims in Egypt did in the age of decline in terms of reciting Saheeh Al-Bukhaari, when the horses of Napoleon entered the precincts of Al-Azhar Masjid, is in violation to the Sunnah and Ijmaa' As-Sahaabah. It represents a great sin, which is resignation of self-reliance and not taking into account of the Asbaab (causes).

The third Daleel for the obligation of using As-Sababiyah (causality) comes from the angle (baab) of the obligation of obedience of the Shaari' (Legislator) (Wujoob Taa'atu Shaari'). That is because obedience of (conforming to) the Shaari' is Fard and that is manifested in making effort and examining, in order to accomplish what has been demanded by the Shaari'. That is because the obedience of the Shaari' to accomplish the Fard is Fard (obligatory), obedience of the Shaari' to accomplish the Mandub is Fard (obligatory) and obedience of the

Shaari' to accomplish the Mubah is Fard (obligatory). Thus, when the Shaari' (Legislator) demanded the undertaking of the action, it only demanded the accomplishment of that action, whilst compliance to the demand (Talab) by striving to accomplish what has been demanded, is an obligation (Waajib) of obedience.

As for what is built upon the action as a consequence of its accomplishment in terms of reward or no reward, then that is for Allah (swt) on the Day of Judgment, whilst the principle of causality has no relationship to that. When the Shaari' demanded the undertaking of the action, it demanded effort to be made to accomplish the action by way of examining that which will lead to that action.

Therefore, compliance to the request of the Shaari' for the purpose of undertaking the action is manifested in the examination of what leads to that action. That is whilst not examining that which leads to the undertaking of the action, represents non-compliance to the demand of the Legislator in respect to the undertaking of the action. Indeed it is a violation of the demand (Talab) of the Legislator. As such examining that which leads to the action is Waajib (obligatory) from the angle (Baab) of the obligation of obedience of the commands (awaamir) of the Legislator. Consequently, the demand to do the action is also a demand to investigate the Asbaab (causes) that lead to the undertaking of the action i.e. taking into account the causes and realising causality (As-Sababiyah). It is therefore Waajib to investigate the causes leading to the undertaking of the action, whether there is reward ensuing, as in the case of the Fard or the Mandoob, or whether reward is not ensuing, as in the Mubaah. That is because the accomplishment of As-Sababiyah (causality) is Fard irrespective of the Hukm allocated to the action. That is because the Hukm of As-Sababiyah is one matter, whilst the Hukm of the action in respect to reward and punishment is another matter. It is because the Hukm of as-Sababiyah emanates from the obligation of the Hukm of obedience, whilst the Hukm of the action emanates from its Daleel (evidence) and it falls under one of the three Ahkaam (rulings), Fard, Mandoob and Mubaah. The difference between the Fard on the one hand, and the

Mubaah and the Mandoob on the other, is that the accomplishment of the Fard is demanded such that its non-completion has sin attached to it in the case of capability to perform it. As for the Mubaah and the Mandoob, their non-completion does not have sin attached to it, in the case of capability to perform them.

In this way, the demand (Talab) to undertake the action from the Legislator represents a Talab (demand) to accomplish the action, otherwise there would be no meaning to the demand of the Legislator. The demand to accomplish the action represents a demand to realise the Sababiyah (causality). So if the Muslim resolves to accomplish or fulfil a Fard that Allah (swt) has made obligatory upon him, he must make effort to acquire knowledge of all of the Asbaab (causes), connecting all of them is a sound manner to their Musabbabaat (effects). If he does contrary to that, he would not have accomplished the Sababiyah (causality) and would have fallen into At-Tawaakuliyah, becoming sinful for his neglect. If the Muslim resolves to undertake the Mandoob or the Mubaah, then he must make effort to accomplish the Mandoob or the Mubaah via As-Sababiyah, by connecting the causes to their effects, otherwise he would be sinful.

It cannot be said here, in rejection, that al-Qaa'idah Ash-Shar'iyah (the Shariah Principle) states, ما لا يتم الواجب الا به فهو واجب "That which the Waajib is not completed except with it, is Waajib." It cannot also be said, "That which the Mandoob is not completed except with it, is Mandoob" and, "That which the Mubaah is not completed except with it, is Mubaah". No all this cannot be said here in rejection because the issue is not related to examining the Hukm of the action that is not completed except by the legislated act. Instead, the issue relates to examining the Hukm of the Wasaa'il (means), Asaaleeb (styles) and the Tareeqah (method) by which undertaking the action is completed, such that it leads to undertaking the action and achieving the results. Moreover, An-Nasr (victory), Ash-Shifaa' (cure) from illness and success in an examination, all represent an expression of results. They are not actions for it to be possible to say that principles should be applied upon or to them. That is because the examination relates to

the Hukm of the means, styles and method to attain the victory, cure from illness or success in the exam, meaning that it relates to the Hukm (judgment) of connecting the Asbaab (means) to the Musabbabaat (effects). That is in addition to the principles specific to the Mandoob and the Mubaah not being valid. So for example giving Sadaqah is Mandoob and it is not completed except through money. However, it cannot be said that the money is Mandoob, even when it has been stolen or is the result of Ribaa. Similarly, agriculture and industry are both Mubaah and they are not fulfilled except with a factory and agricultural material or crop. However, it is not valid to say that the factory is Mubaah because industry is Mubaah or that the agricultural crop is Mubaah because agriculture is Mubaah. That is not said and that is because the factory takes the Hukm of the material that is being manufactured by it, whilst the agricultural crop could be Hashish which is prohibited.

We can say that the accomplishing the material actions is within human capability, on condition that the conduct and effort made to accomplish them conform to the laws of nature and the Sunan of the universe. If it proceeds in line with these laws and Sunan (ways), then he can accomplish the action without question. However, if he proceeds in a direction opposing the laws and Sunan, then he will never accomplish that. There had been a time when landing on the moon had seemed to be an impossible matter. However, when all of the causes were connected to their effects in a correct manner, we saw this objective being accomplished before our eyes. Then travelling to other planets and between them became a matter that was possible to accomplish in the future.

It is therefore mandatory for the thinking, intellectual, ideological person to not despair in relation to the accomplishment of any action, however difficult it may seem. It is not permitted for the Muslim to surrender to the reality, plunging into despair, inactivity and apathy. If this despair or surrendering occurs, then it represents no more than a weakness of Imaan. It is the result of not having been able to know the Asbaab (causes), connecting them correctly to their

effects. The failure of the Muslim must act as an incentive for him to resume the attempt, rather than being a reason to impede or prevent him. If he becomes aware of the causes that he was unmindful of, or neglected to take into account, which led to the failure, then it is necessary for him to resume the attempt, repeatedly if needed, until he succeeds.

With regards to the statement that, “It is the duty of the person to make effort and not to realise the success (accomplishment)” i.e. you only have to worry about the effort but not the result, as if it is only the effort that counts, this statement is incorrect. The correct statement is, “It is the duty of the person to make effort to accomplish success.” From all of this we see the importance of the need for the iron will i.e. the Iraadah (Will Power) of the Muslim believer, a will that does not bend and is never afflicted by weariness or boredom, whatever the obstacles or difficulties.

Therefore, all material actions are accomplishable, as long as we have taken into account the Asbaab (causes) and proceeded in line with the laws and Sunan (ways) of life. Based upon this, the reason for our failure to accomplish any action is due to not knowing all of the causes (Asbaab), whilst not connecting them correctly with their effects (Musabbabaat).

When we target the resumption of the Islamic life via the establishment of the Islamic Khilafah, then it is an objective that is possible to accomplish if we take into account the Asbaab (causes). It also represents an objective that conforms to the Sunan (ways) of life and does not contradict them. We have already been preceded in this by Abu l-Qaasim, the Messenger of Allah (saw), as he established the State with an iron will, persistent commitment and an unyielding determination, after taking into account the Asbaab. So his (saw) challenge of the Quraish in their stronghold and fierce clash with them, his search for the people of An-Nusrah, the First Bai’at ul-‘Aqabah and the Second Pledge of Aqabah, sending Mus’ab Ibn ‘Umair to Al-Madinah and his Hijrah to it, all demonstrated the taking into account

of the Asbaab.

Therefore, when we undertake the work for the establishment of the Islamic State, after having Tawakkul upon Allah (swt), it is not permissible for any doubt to exist within us, however slight that may be, in respect to the possibility and capability to accomplish the objective. Instead, it is obligatory to remain full of hope of the glad tidings of the Nasr (victory) of Allah (swt), Who (swt) said,

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا فِيْ الْحَيٰوةِ الدُّنْيَا وَيَوْمَ يَقُوْمُ الْاَشْهَادُ

"Indeed, We will support Our messengers and those who believe in the life of this world and on the Day when the witnesses will stand."
(Ghaafir: 51)

Saddaqallahu l-Azheem.